

There is no longer a requirement for a 60-day block of supplies due to the Marine Air Ground Task Force (MAGTF) operational deployment block which now accompanies all MAGTFs when they deploy. An explanation of the operational deployment block, procedures for its use, and combat supplies (30-day) for chaplains is provided in the following paragraphs:

Operational Deployment Block. Included in each MAGTF operational deployment block are consumable and nonconsumable items for chaplains of the MAGTF. The FSSG command chaplain makes recommendations to the group, based upon feedback from other command chaplains, as to the stockage level (types of items and quantity) of consumables and nonconsumable and acts to ensure that such items are easily procured by MAGTF chaplains.

Procedures. MAGTF chaplains will procure items from the operational deployment block in accordance with existing procedures by submitting required documentation to the Command/Unit supply officer. The supply officer submits proper documentation to the Deployment Support Unit (DSU) who issues the item(s) to the supply officer. The DSU reorders item(s) depleted from the operational deployment block from the Supported Activities Supply System (SASSY) Management Unit (SMU).

Combat Supplies (30 days). All chaplains in the FMF maintain a 30-day supply of consumable and nonconsumable items that are to be used only for combat (listed in Table 1). These supplies are maintained in a locked mount-out box, ready for immediate embarkation.

PREPARATION FOR DIVINE SERVICES ASHORE

Preparation for divine services is an important factor for any Command Religious Program; however, this is especially true ashore where the limitations found shipboard and in the field are not present. Ashore, a wider range of facilities and ecclesiastical equipment allows chaplains to conduct divine services in a manner which is more similar to the services conducted by clergy in the civilian community. As a Religious Program Specialist, you should be familiar with the wider range of religious practices and procedures followed ashore. In this particular section, we will discuss the procedures for preparing a CRP facility for:

- A nonsectarian chapel arrangement
- Jewish divine service
- Eastern Orthodox divine service
- Protestant divine service
- Roman Catholic divine service
- Non-Judeo and non-Christian religious requirements and practices*

NONSECTARIAN ARRANGEMENT OF THE CHAPEL FACILITY

When divine services or religious services are not in progress, the chapel facility should be configured to present a nonsectarian appearance. To do this, you should remove or cover all symbols, statues, or related objects which are characteristic of one particular faith group. How this is accomplished will vary according to the location and arrangement of the chapel. In some cases, items which have been permanently affixed within a chapel and do not present a nonsectarian appearance may be curtained, screened, covered, or possibly even removed. The command chaplain will instruct you as to what action should be taken in these circumstances. Once the facility has been rigged to reflect a nonsectarian appearance, it is a good practice to make and keep a diagram or photograph of the arrangement for future reference in the sacristy/vestry area. It may then be used by any RP who is assigned worship support functions in your facility. This practice may also be used to show the duty RP each arrangement used by each of the chaplains assigned to your facility.

Display of the Flag

Whenever a church flag is displayed at divine services, it must be placed on the opposite side of the chapel from the American flag. If the chaplain is on a raised chancel area or platform, the American flag is placed to the chaplain's right and the church flag to the chaplain's left. If the chapel is on the same level as the congregation, the American flag is placed to the left of the chaplain and the church flag to the right of the chaplain. When the chapel is not in use, and the arrangement is nonsectarian, only the American flag should be displayed.

* Faith Groups such as Islam, Buddhism, and Hinduism are widely represented throughout the world although no chaplains currently represent these faiths within the U. S. military and naval chaplaincies.

PREPARATION FOR JEWISH DIVINE SERVICES

The principal Jewish service is the Sabbath service. As Jewish Sabbath services are held on Friday night or Saturday morning, they seldom conflict with other scheduled divine services. This is also true of Jewish holiday observances. The Jewish Sabbath begins at sundown on Friday evening and lasts until sundown Saturday evening.

The Jewish Chancel Arrangement

The items which are used for Jewish divine services ashore are essentially the same as those found in the Jewish chaplain's field kit—only more elaborate. The chancel of a Navy chapel which has been rigged for Jewish worship should be similar in appearance to the chancel described in the following paragraphs (see figure 3-19) and should contain the following items:

AN ARK (ARON HA-KODESH) AND TORAH SCROLLS.—As stated earlier in this chapter, the ark is a repository for the Jewish Torah Scrolls (see figure 3-20). It is a closet-type cabinet which is set in or against the wall of the chapel facility. Many military chapels have built-in arks; otherwise, an ark may be constructed or purchased. If the ark which your command uses is a large freestanding ark, you should center it against the back wall of the chancel/sanctuary area. The Torah Scroll is kept in the ark. The Torah Scroll is a handwritten Hebrew scroll containing the first five books of the Bible. The Torah Scroll should be safeguarded. NOTE: In addition to being a sacred Jewish item, the replacement of a handwritten parchment Torah can cost between \$10,000 and \$20,000. A Torah Scroll should always be secured when not in use. Procedures for the care and handling of the Torah Scroll may vary, therefore, this should be discussed with the rabbi beforehand. A yad (a metal pointer about 9 inches long) is used by the reader of the Torah. The yad (see figure 3-21) is kept in the ark with the Torah. Often it is attached to the Torah by a chain.



Figure 3-19.—A Jewish chancel arrangement.

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Figure 3-20.-The Jewish Torah Scrolls with attached pointer (yad).



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Figure 3-21.-The yad as it is seen on the Torah.



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Figure 3-22.— The ner tamid (eternal light) above the Ark.

THE ETERNAL LIGHT (NER TAMID).— The eternal light, which is kept lit 24 hours a day, where circumstances permit, is located above the ark (see figure 3-22). This light may be built into the ark; otherwise, it may hang from a bracket placed on the ark. You should see that this lamp is lighted at the appropriate times. Two tablets, inscribed with Hebrew letters representing the decalogue (Ten Commandments), are located above the ark with the ner tamid.



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Figure 3-23.-The Jewish bimah (bema). The bimah is the raised area upon which the shulchan (reading table) and Ark are placed.

THE BIMAH.— The bimah (see figure 3-23) is the raised platform upon which the desk for reading the Torah and the Ark stands. The reading table itself is referred to as the shulchan. The bimah represents the altar that once stood in the Jewish temple. The reading table should be placed in the center of the raised area in front of the ark. You should ensure that there is sufficient space between the shulchan and the ark to allow the rabbi or the layleader to move freely. In the event that a reading table is unavailable, the freestanding altar, which can be found in most military chapels, maybe used provided it has no symbols of other faith groups. If the altar hangings contain no sectarian symbols they may also be used except for Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Jewish Day of Atonement). White is used for these services.

CANDLESTICKS.—The use of candles, their arrangement, and their placement are optional and left to the discretion of the rabbi. Sometimes a menorah (a candlestick having six or seven candle branches) (figure 3-24) may be used, either singularly or in pairs. Two single candlesticks may also be used in place of the menorah. The menorah or single candlesticks may be placed on the reading table or a smaller table to the side (see figure 3-25). The rabbi will determine the location.

KIDDUSH CUP.—The kiddush cup (see figure 3-26) is similar to a wine chalice and is used at the conclusion of the service by the rabbi. It may be placed on the reading table or a smaller table to one side.

THE LECTERN.—A lectern may be placed to the left of the reading table as you face the ark. A copy of the Jewish Holy Scriptures and a pulpit edition of the Jewish Prayer Book should be placed on the lectern.

Jewish Vestments

Whenever a Jewish chaplain conducts divine services, he will normally wear his yarmulkah (skullcap), and a tallit (prayer shawl)—the same items which are worn by Jewish personnel attending the service. These items should be placed at the chapel entrance for Jewish worshipers prior to the service.

YARMULKAH.—The yarmulkah is a small skullcap worn by Jewish men (see figure 3-27).

TALLIT.—The tallit is a prayer shawl (see figure 3-27) worn by men on the Jewish Sabbath, Holy Days, and weekday morning services.



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Figure 3-24.-The Jewish menorah. Note the Star of David inset.



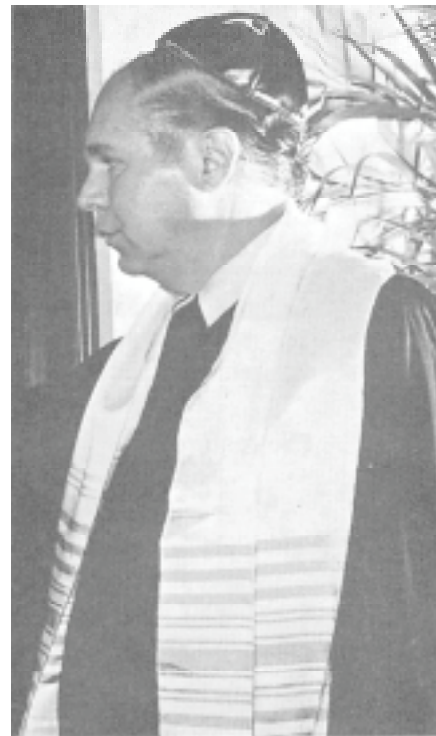
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Figure 3-26.-The kiddush cup.



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Figure 3-25.-Single candlesticks as they are seen used to the Jewish service.



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Figure 3-27.-The yarmulkah and tallit.

PREPARATION FOR EASTERN ORTHODOX DIVINE SERVICES

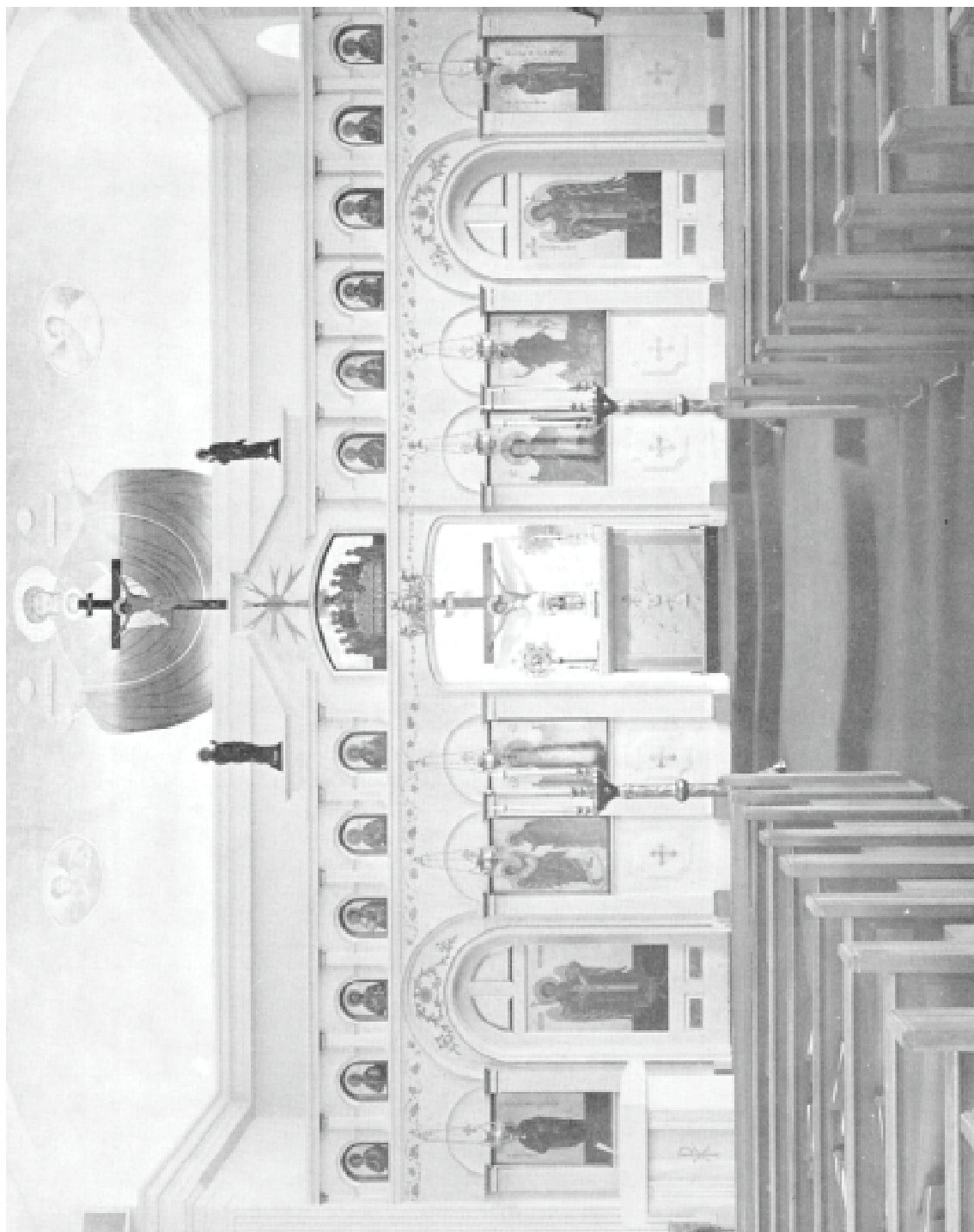
There are three main Orthodox services—the Divine Liturgy, Great Vespers, and Matins—with which you should be familiar as a Religious Program Specialist. The Divine Liturgy is celebrated on Sundays and all major Orthodox feast days. It generally lasts about 1-1/2 hours—including a sermon. The Divine Liturgy is normally celebrated in the morning. Great Vespers are conducted on Saturday evenings and all evenings prior to the Divine Liturgy—which is conducted the following day. A Great Vespers service lasts approximately 30 minutes and is primarily a preparatory service, preparing the faithful for the Divine Liturgy. Matins is also a preparatory service and is performed either in conjunction with Vespers (then called a vigil service) or conducted separately on Sunday morning preceding the Divine Liturgy. Both Vespers and Matins may be celebrated on special Orthodox occasions such as Orthodox Holy Week.

THE EASTERN ORTHODOX SANCTUARY ARRANGEMENT

Whenever possible, you should assist the Orthodox chaplain to the degree practicable in duplicating the arrangement found in Orthodox churches for divine services in the sanctuary/chancel area of the military chapel. In doing so, you must bear in mind that many of the sacred items used by the Orthodox, because of their special religious significance, should not be touched or handled by the RP unless otherwise directed by the chaplain conducting the service. The Orthodox chaplain will normally arrive early at the chapel to recite special prayers (proskomedia) prior to the Divine Liturgy. Should a question arise concerning preparation of the sanctuary/chancel area, you may ask the chaplain prior to that time. The chancel of a Navy chapel which has been rigged for Orthodox worship should be as similar in appearance, as practicable, to the Orthodox sanctuary/chancel (see figure 3-28) described in the following paragraphs and should contain the items described.

The Iconostasis

The iconostasis (figure 3-28) is a movable wall or screen placed in the sanctuary/chancel area. It is used to display icons (religious paintings which are venerated, kissed, by the people). The icons are arranged on the iconostasis in a set pattern. The iconostasis has four doors. Two of these doors are called the deacon doors and are placed on the right- and left-hand sides of the iconostasis. Normally, one enters the sanctuary (chancel) through the right deacon's door and leaves the sanctuary by going around to the back of the main altar and out the left deacon's door. The two center doors, called royal doors, are used only by the clergy. The royal doors frequently have a curtain which is drawn at certain times, such as after a service.



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Figure 3-23.—An Orthodox sanctuary/chancel arrangement. Note the iconostasis, icons, and iconography.

Icons

Icons (figure 3-28) are a distinguishing feature of the Orthodox church. Icons are religious paintings of Jesus Christ, the Virgin Mary, and various saints of the Orthodox church. Icons are painted in a definite style and used in Orthodox worship—not as decorations but as venerated objects by the Orthodox faithful. When the Orthodox faithful kiss an icon, they consider themselves to be kissing the person or persons depicted by the icon. Icons are hung on the wall throughout an Orthodox church as well as placed upon icon stands. Vigil lights (votive type) are often hung in front of the icons. A two-dimensional icon of the Crucifixion of Christ, similar to a crucifix, is sometimes placed behind the Orthodox altar in what is known as the high place. The high place is in the center of the chancel area directly behind the altar where an Orthodox bishop stands to bless the people. An icon of the patron saint of the Orthodox church is often placed in the center or sometimes to the rear of the chapel and is venerated (kissed) by the people as they enter.

The Altar Table

The main altar table is a freestanding altar (figure 3-29). It stands in the center of the sanctuary/chancel just behind the royal doors of the iconostasis. Eucharistic gifts which are offered during the Divine Liturgy are placed on the main altar table. The Orthodox priest should have sufficient room to pass completely around the altar table. The main Orthodox altar table will usually have the following items resting upon it.

ANTIMENSION.—The antimimension (figure 3-29) is a piece of material, approximately 24 inches x 18 inches, bearing a representation of the figure of Christ laid out for burial. It is placed unfolded in the middle of the altar table for use during the Divine Liturgy. The antimimension is normally opened only during the Divine Liturgy and, when not in use, it may be folded and placed beneath the Book of the Gospels on the altar table.

THE ARTOPHORION (TABERNACLE).—The Orthodox tabernacle (figure 3-29) stands at the back of the altar table, and often takes the form of a miniature church or cathedral. It is used for the reserved sacrament (Orthodox communion elements).

THE BOOK OF GOSPELS.—This book (figure 3-29) contains the four Gospels and is used for Gospel lessons chanted by the Orthodox priest. The Book of Gospels is shown placed to the right of the open antimimension in figure 3-29. The Book of Gospels may be placed on top of the folded antimimension whenever the Divine Liturgy is not being celebrated,

THE BLESSING CROSS.—The blessing cross is used by the Orthodox priest to bless the congregation and is shown in figure 3-29 just above the Book of Gospels.

CANDLESTICKS.—Two or more candlesticks are normally placed on the altar (figure 3-29). In addition to these candlesticks or in place of them, a



A. Artophorion
 B. Candlestick
 C. The Blessing Cross
 D. The Book of Gospels
 E. The Antimension

Figure 3-29.— The Orthodox altar table.

seven-branched candelabrum with small lamps may be used. This may rest on the altar itself or immediately behind the altar on a stand.

The Table of Oblation (Prothesis)

This is a small altar table inside the sanctuary/chancel which is set to the left of the main altar against the wall (figure 3-30). Frequently, a military chapel will not have a second altar table which can be used as a table of oblation so a portable table may be used in its place. Orthodox holy vessels and communion ware (figures 3-30 and 3-31) are normally kept on this altar table. Note that special handling may be required for these items. Consult with the Orthodox chaplain.

They include:

- The paten (Diskos)



A. The Large Veil (AĒR)
B. The Paten (Diskos)
C. The Star (Asterikos)
D. The Prosphora
E. The Lance (Lonche)

F. The Chalice
G. The Paten Veil
H. The Chalice Veil
I. The Cruets

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Figure 3-30.-The Orthodox table of Oblation (Prothesis).



A. The paten (Diskos)
 B. The star (Asterikos)
 C. The chalice

D. The lance (Lonche)
 E. The communion spoon
 F. The communion bread (Prosphora)

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Figure 3-31.— A closeup view of Orthodox holy vessels and communion ware.

- The chalice, inside which a small triangular-shaped sponge is kept to collect bread crumbs during the Liturgy
- The star (Asterikos)— This is placed on top of the paten to protect the particles of bread when the paten is covered with a veil
- Chalice cover, paten cover, and a large veil (aer) which cover both the chalice and paten at once
- Lance (Lonche)— a knife for cutting the bread
- Communion spoon— used when giving communion
- Communion cloth

- A set of two cruets— one containing wine and the other plain water
- A bread tray containing the prosphora (special leavened bread that is stamped with a wooden seal before it is baked in the oven). Particles are removed from the bread prior to the Divine Liturgy to commemorate various saints of the church as well as the living and departed members of the local congregation. The rest of the bread is cut up and distributed to everyone present at the conclusion of the Divine Liturgy.

A Small Table

A table will often be found on the right side of the sanctuary/chancel to cut the bread remaining from the Divine Liturgy. This table is also used to store items which are used in conjunction with the Divine Liturgy such as:

- Boxes of charcoal
- Boxes of incense
- A tray to hold the bread remaining from the Liturgy
- The Zeon— a cup or jug used to hold boiling water which is added to the chalice by the priest just prior to communion (see figure 3-32)



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Figure 3-32.— The zeon.

- A knife to cut bread
- Matches
- Candles for the altar

Candleholders

Candles may be placed in the front or the rear of the chapel so that the Orthodox faithful may light a candle as they enter.

Orthodox Vestments

Orthodox vestments are similar to those used by Roman Catholic clergy and Protestant clergy from liturgical faith groups, but the Orthodox vestments have evolved in a somewhat different manner. Unlike other liturgical faith groups, all colors may be used. There is no strict seasonal sequence, except that the more sombre colors are used for the fasts and the brighter colors are used at the great feasts. White is often worn at funeral services and on Orthodox Good Friday. At the Divine Liturgy, the following vestments may be used.

THE STICHARION.—This is the basic liturgical vestment (figure 3-33A) and corresponds to the western alb; but it is ordinarily made of silk or brocade and not linen, and it need not necessarily be white.

THE EPITRACHELION.—This is the distinguishing emblem of the Orthodox priesthood and is also referred to as the priestly stole (figure 3-33 B). It is worn around the neck, but it is not crossed as it is by Roman Catholic priests. The two strips of material hang parallel, and are attached to one another by buttons.

THE ZONE.—This is a form of belt or tincture used around the waist (figure 3-33C).

THE EPIMANIKA.—These are liturgical cuffs which are placed over the sleeves of the sticharion (cassock),

THE EPIGONATION (not shown).—This is a piece of stiff material, about 12 x 10 inches, decorated with a cross. It is worn on the right hip by a Priest.

THE PHELONION.—This is a cone-shaped garment with an opening for the head (figure 3-33 D), It corresponds to the western chasuble. The phelonion maybe worn at baptisms, marriages, when anointing of the sick, and at funerals. The phelonion is not so specifically a Eucharistic vestment as is the western chasuble.



A



B



C



D

A. The sticharion

B. The epitrachelion and the epimanika.

C. The zone

D. The phelonion

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Figure 3-33.-Vestments for the Orthodox Divine Liturgy.

PREPARATION FOR PROTESTANT DIVINE SERVICES

The term “Protestant” is used in this chapter to refer to Christian bodies not otherwise identified as Orthodox or Roman Catholic. As a Religious Program Specialist, you should only use the term “Protestant” in the most general frame of reference. Specific terms such as “Southern Baptist, United Methodist, Unitarian Universalist,” when applicable, are preferable and should be used to identify the various non-Roman Catholic/non-Orthodox Christian groups and their ministers. The National Conference on Ministry to the Armed Forces (NCMAF) and the Department of Defense recognizes over 100 Protestant denominations in the active duty chaplain roster. The impossibility of describing specific requirements for each of these denominations is recognized; however, there are specific denominational requirements, worship needs, and tenets of faith for these groups to which the Religious Program Specialist must be sensitive and responsive. The best procedure for the Religious Program Specialist to follow concerning the requirements for any particular denomination is to consult the chaplain.

Protestant Chancel Arrangements

To the degree practicable, you should help Protestant chaplains prepare the chancel of the military chapel in such a way as to meet their respective requirements. The items which may be used for Protestant divine services will most likely include the same types of items found in the Protestant field and combat kits. In some Protestant services, the pulpit (see figure 3-34), may be placed in the center of the chancel. In other Protestant services, an altar (see figure 3-35) may be used as the center point for the divine service. For a Protestant service in which the altar is utilized as the focal point for worship, it may be set up similar to the chancel and altar arrangement described in the following paragraphs.

ALTAR.—When the use of an altar is required to meet the Protestant chaplain’s requirements, the following steps (as modified by the Protestant chaplain) should be taken to prepare the altar.

- Position the proper altar hanging cloth and fair linen on the altar; then position the matching smaller cloths on the pulpit and the lectern.
- Center the cross on the altar near the back of the altar. The “IHS” (if such appears on the cross) should face the congregation.
- Place two candles near the back of the altar, one on each side and at equal distances from the cross. The candles may be placed on the rear corners of the altar, or if flower vases have been placed on the altar corners, you may place the candles between the vases and the cross.

NOTE: Some chaplains may use six single candles—three on each side of the cross. Others may use a seven-branch candlestick or candelabrum on each side of the cross rather than single candlesticks. Most, however, use only two single candlesticks.



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Figure 3-34.-The pulpit.

The Bible stand and the open Bible (see figure 3-36) should be placed on the altar in front of the cross toward the front of the altar.

NOTE: Many times the Bible is placed on the altar to focus attention on its importance in the service but this Bible may not actually be used. In this case the Bible may be opened to the Psalms (middle of the Bible) to give a balanced appearance. Other chaplains may read from the altar Bible. In this case the passage which is to be read should be marked using a bookmark.

Place the offering plates (see figure 3-37) on each side of the Bible near the front of the altar. If more than two are used, arrange them in two stacks.

If flowers are used on the altar, they should be placed at the rear corners of the altar on each side of the cross. If the candles are on the rear corners, the flowers should be placed between the candles and the cross. Some chaplains prefer to use separate flower stands for the flowers.



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Figure 3-35.—A basic altar arrangement (i.e., candles, cross, and bible) similar to the altar assembly commonly used for a Protestant field service (see figure 3-13). This basic altar arrangement can be easily modified to meet the requirements and preferences of most Protestant chaplains.



Figure 3-36.—A Bible/Missal stand.

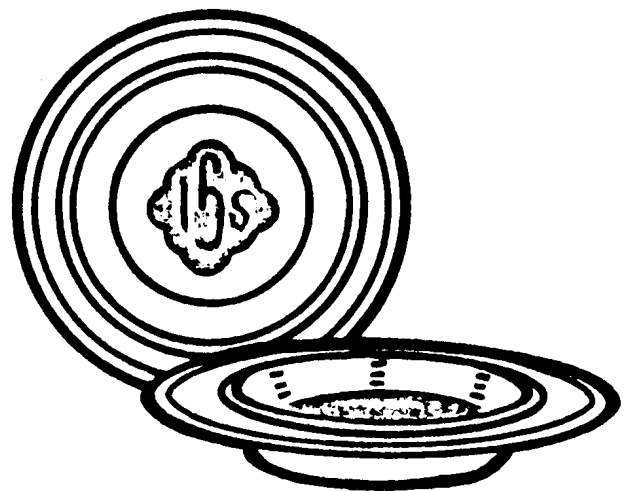


Figure 3-37.—Offering Plates

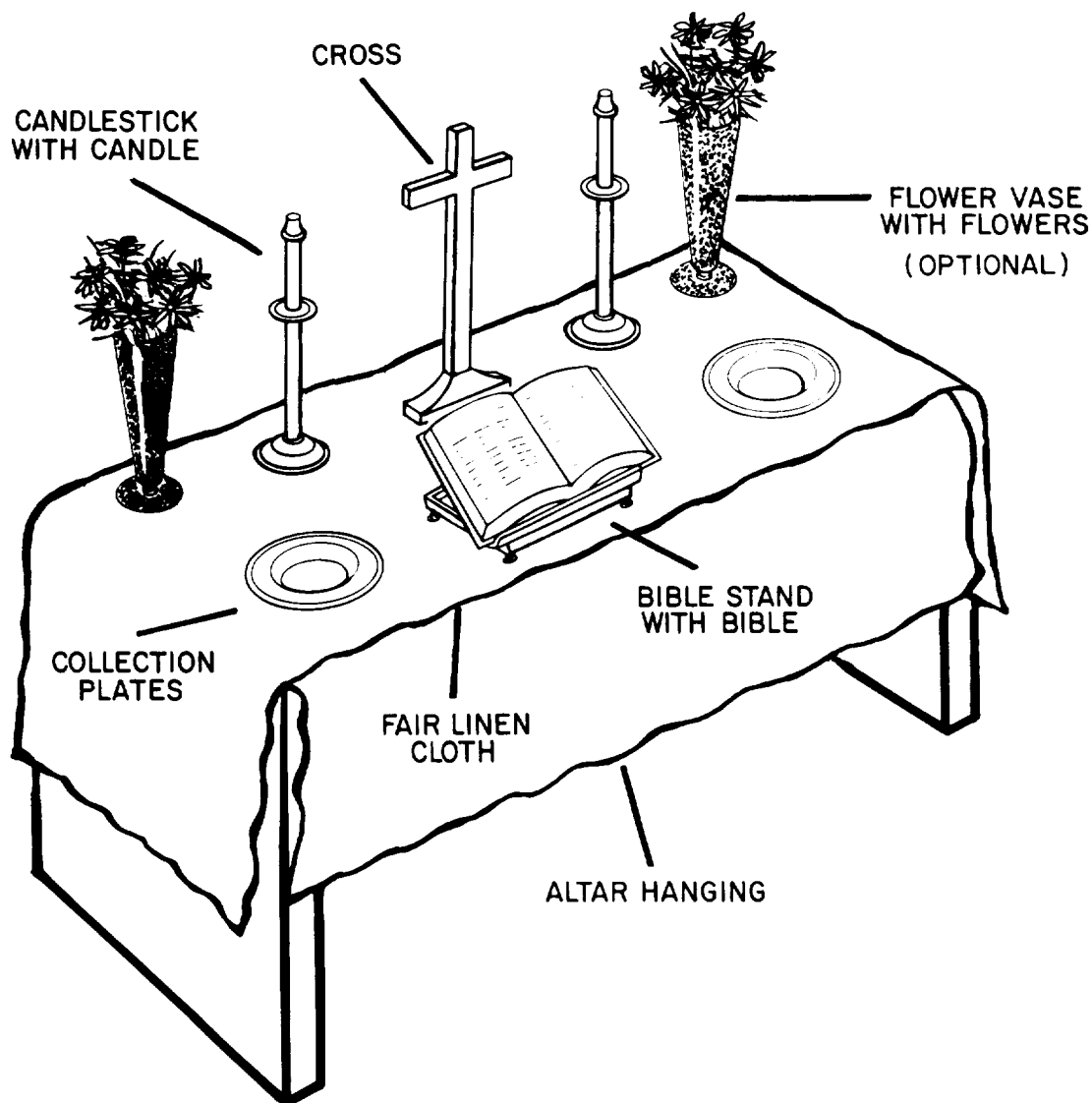


Figure 3-38.—One altar arrangement which may be used by some “Protestant” chaplains.

After the altar has been set up (see figure 3-38), step back a few feet from the altar to view it as the worshipper will see it. Double check the altar to ensure that everything is in its proper place and that the altar appointments are properly balanced (Bible centered with cross, candlesticks equal distances from the cross, etc.). When these steps have all been completed, you should then ask the chaplain if any adjustments to this basic altar arrangement are required or desired prior to divine services.

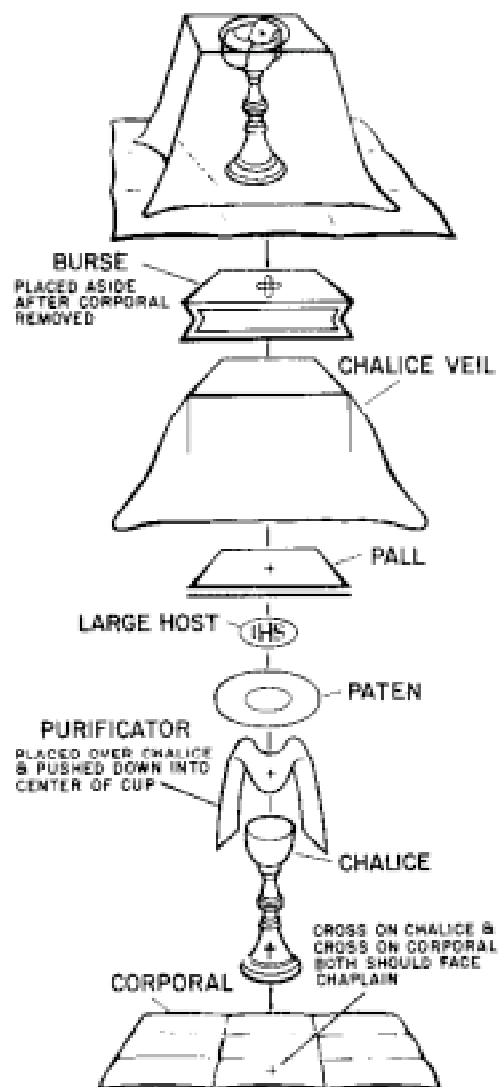
Protestant Communion Services

Protestant communion is a special kind of service for which you and other Religious Program Specialists must learn to prepare. Protestant groups

may call the service Communion, the Lord's Supper, or the Eucharist. Most Protestant chaplains will serve or offer communion once a month. It is a special ceremony which is observed in most Christian churches.

Chaplains vary considerably in their requirements for preparing for the communion service. Presented here are some generally acceptable ways to set up the communion ware but the necessity of being aware of the individual chaplain's requirements cannot be overemphasized. It's a good idea to have a photograph or a diagram of the particular chaplain's communion arrangement to place in the sacristy/vestry area of the military chapel.

THE COMMON CUP.— This method of communion is used by a number of Protestant denominations. You may set up for this type of communion service by preparing the chalice, as modified by the officiating Protestant chaplain in the manner illustrated in the diagram in figure 3-39.



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Figure 3-39.— Preparation of the chalice for the common cup method of communion.

The front of the chalice veil (the design) and the front of the burse ("hinged" portion) face the congregation. Both the burse and the chalice veil are liturgically colored for the season.

THE INTINCTION CUP.—This method of communion is used when the chaplain takes a communion wafer from the cup, dips it into the wine or juice in the chalice, and places it into the mouth of the worshipper. The intinction cup is the small metal container rounded on one side which fits into the chalice. It fits over the cup rim (see figure 3-40) and is used to hold the communion wafers (bread).

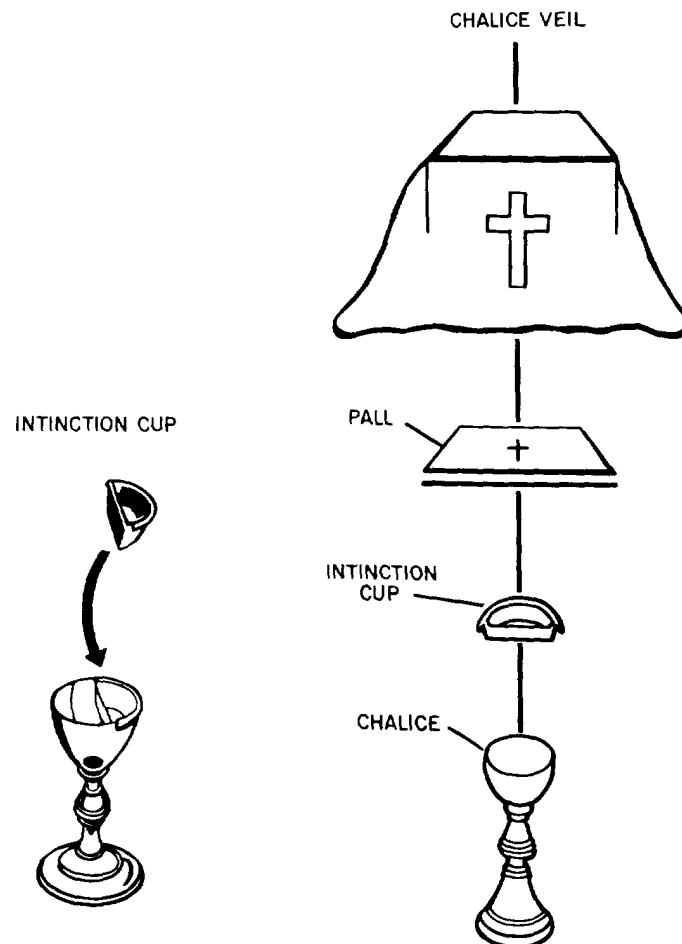
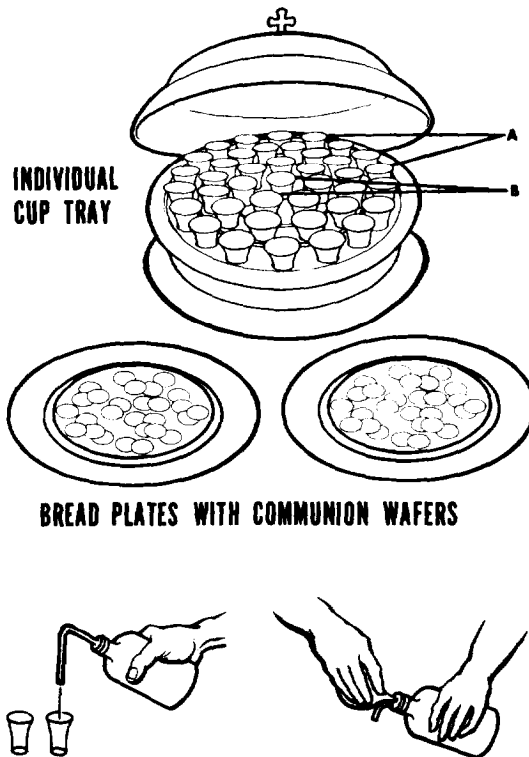


Figure 3-40.-Preparation of the chalice for the intinction cup method of communion.

WHEN BOTH WINE AND GRAPE JUICE ARE SERVED, THE WINE MAY BE PLACED IN THE INSIDE ROWS (B), WHILE THE GRAPE JUICE MAY BE PLACED IN THE OUTSIDE ROWS (A).



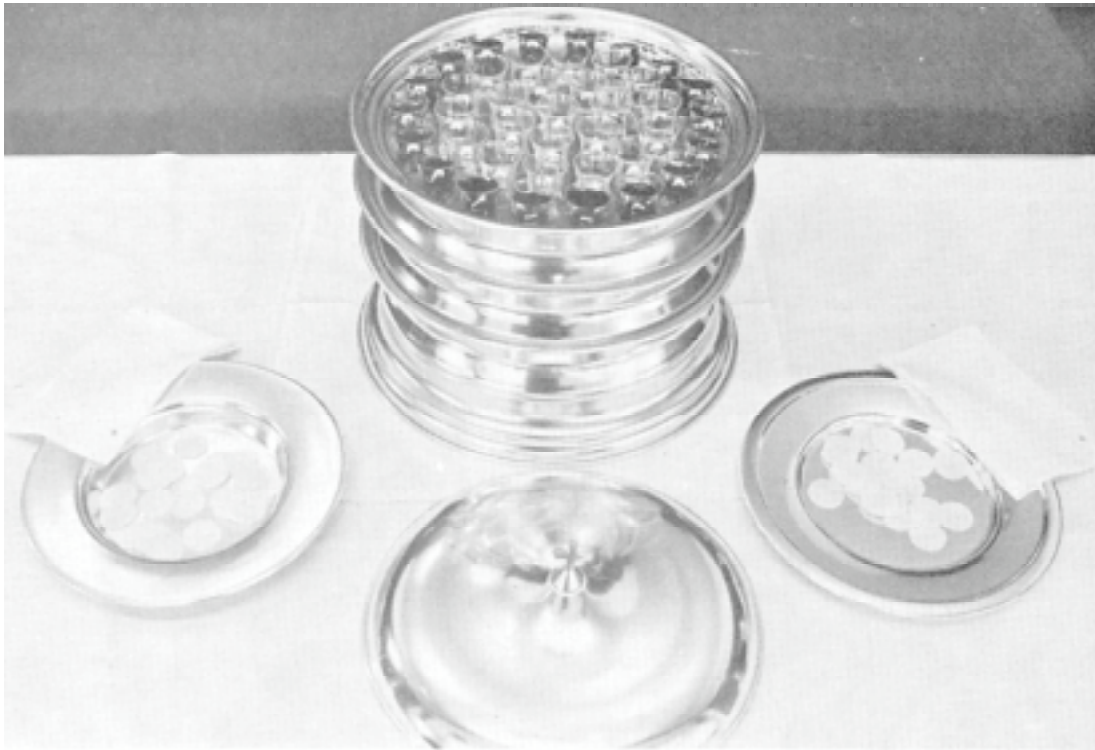
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Figure 3-41. Preparing for the individual cup method of communion.

INDIVIDUAL CUP.—When a chalice is not used in a Protestant communion service, the individual cup set may be used. This set is composed of a round base, several metal trays each of which contains 40 small glass or plastic cups, a metal cover, and metal bread/wafer trays.

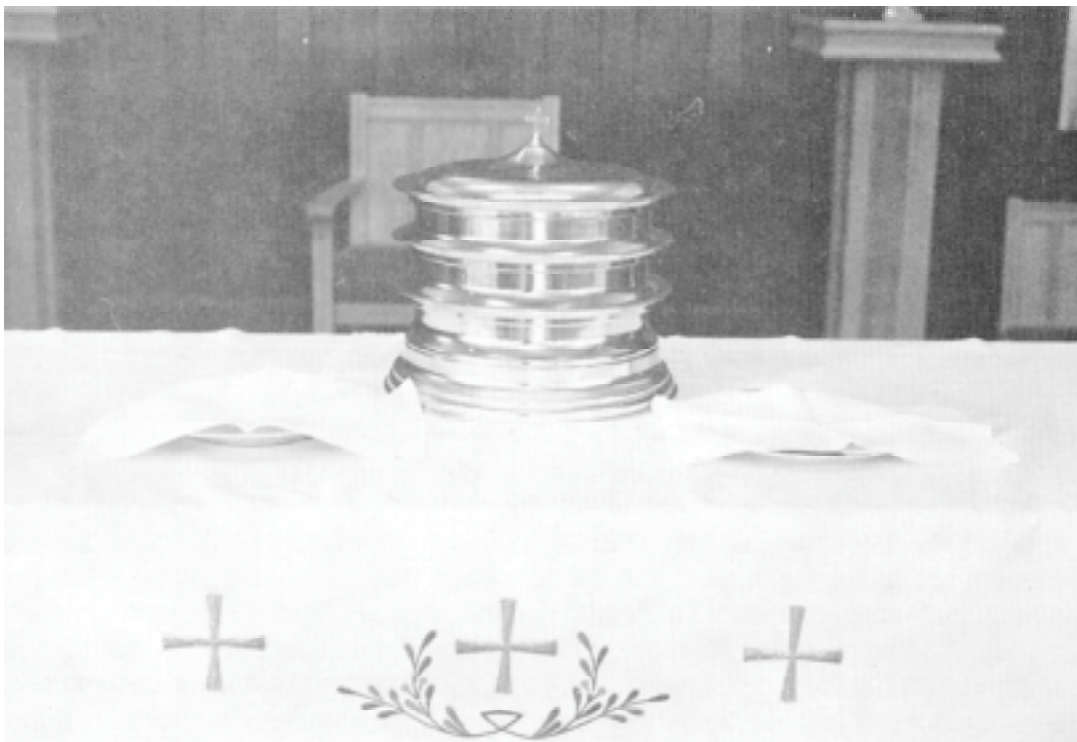
Your first task is to fill the small communion cups. **NOTE:** Your chaplain may use wine exclusively, grape juice exclusively, or may serve wine in some cups and grape juice in others. When both are used, follow the instructions of your chaplain in filling the individual cups. The cups are best filled while remaining in the tray. Before filling, check to make certain none of the cups are stuck in the holes. Several aids for use in filling cups are: a paper cup bent at the top to form a sharp spout, or a squeeze bottle container (see figure 3-41).

● Great care should be taken not to spill or overfill any cups. If this happens cups will stick to the tray when the worshipper tries to remove the



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Figure 3-42.-The Individual cup set and bread tray as they appear when uncovered.



287.81(M1)

Figure 3-43.- The Individual cup set and bread tray as they appear when covered.

cup. Cups should be filled only two-thirds full so that spillage will not occur while the trays and cups are being handled (see figure 3-42).

- When the cups are all filled stack the trays on the base and place the cover on the top tray (see figure 3-43).

- The next task is to place whatever your chaplain uses for bread (bread, crackers, wafers) in the bread trays. The amount should be a little more than is expected to serve your congregation. A white cloth might be used to cover the bread trays.

The altar arrangements shown in figure 3-44 illustrate the variety of ways in which some Protestant chaplains might wish you to arrange their altar when using any of the communion methods previously discussed.

Vestments

As a Religious Program Specialist, you will be required to care for and arrange the vestments and/or wearing apparel the chaplains use in their religious services (figure 3-45). It is good to keep in mind that some Protestants use vestments exactly like or very similar to Roman Catholic vestments. Be flexible. Experience has taught that much time has been saved when the Religious Program Specialist has been able to refer to the vestments by their proper name. In this section we will learn the proper names for Protestant vestments.

It must be understood that Protestant chaplains are allowed much latitude in selecting the vestments, if any, they will wear at their services.

Some may elect to wear their uniform. Others may choose to wear a robe and stole. Still others may wear a complete set exactly like or similar to those of Roman Catholic clergy. In this section the four vestments most commonly worn by Protestant chaplains will be described.

ROBE (CLERIC'S).—A loose, flowing, wide-sleeved robe (usually black) that extends to the feet.

CASSOCK.—A long, close-fitting garment (usually black) reaching to the feet and worn by chaplains in preference to the cleric's robe.

CHAPLAIN STOLE.—A long, decorated band worn around the neck and hanging from the shoulders. This may be worn with or without the cassock or robe. **NOTE:** If the stole is worn it is of the color appropriate for the liturgical season.

SURPLICE.—A white outer vestment usually worn over the cassock and reaching to the knees.

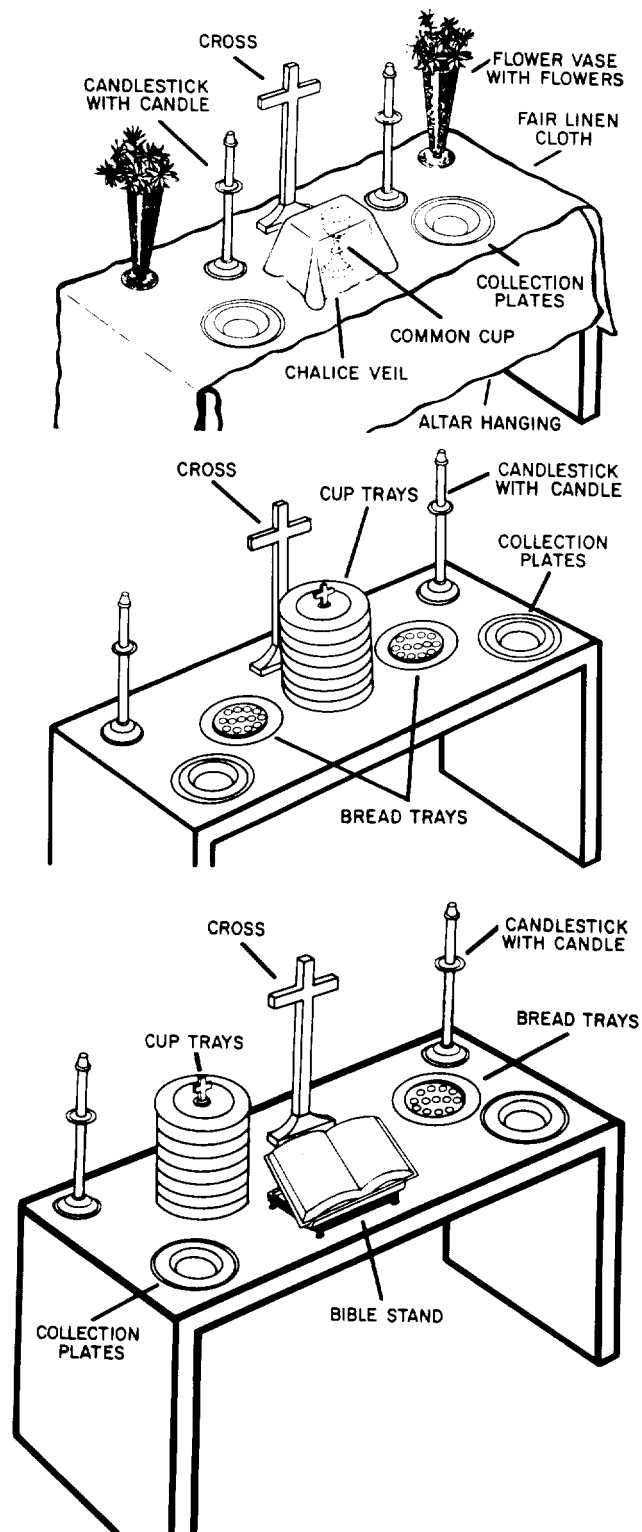
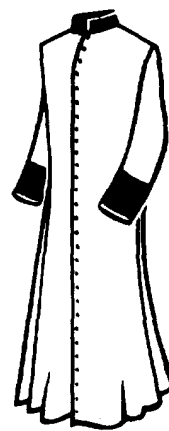


Figure 3-44. Possible altar arrangement for Protestant communion services.



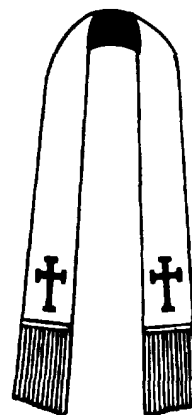
SURPLICE.—A white outer vestment usually worn over the cassock and reaching to the knees.



CASSOCK.—A long, close-fitting garment (usually black) reaching to the feet and worn by chaplains in preference to the cleric's robe.



ROBE (CLERIC'S).—A loose, flowing, wide-sleeved robe (usually black) that extends to the feet.



CHAPLAIN STOLE.—A long, decorated band worn around the neck and hanging from the shoulders. This may be worn with or without the cassock or robe. **NOTE:** If the stole is worn it is of the color proper to the liturgical season.

Figure 3-45.—Protestant vestments.



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Figure 3-46.—The Roman Catholic sanctuary/chancel arrangement.